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REVIEWS OF BOOKS

The Roman See in the Early Church and Other Studies in Church History. By WILLIAM BRIGHT, D.D., Regius Professor of Ecclesiastical History, and Canon of Christ Church, Oxford. (London, New York, and Bombay: Longmans, Green and Co. 1896. Pp. viii, 490.)

IN addition to the essay mentioned in the title, Professor Bright's volume contains five briefer papers on a variety of topics: St. Ambrose and the Empire; Alexandria and Chalcedon—"a combination, with some abridgments," as the author says in his preface, "of certain articles on Alexandrian patriarchs of the fifth century, which may be found in the 'Dictionary of Christian Biography'"; The Church and the Barbarian Invaders; The Celtic Churches in the British Isles; and The English Church in the Reign of Queen Elizabeth—the last three "originally written for a 'Summer Meeting of Clergy' at Oxford."

The first and most elaborate of the essays is an enlarged reprint of two articles in the *Church Quarterly Review*, which were written in reply to the Rev. Luke Rivington's work on "The Primitive Church and the See of Rome," in which that author endeavors to carry the supremacy of the Pope back even to the days of the apostles. Professor Bright's purpose in writing these articles was purely practical. As he says at the close, "graver [than mere scholarly and literary] issues are raised by a publication which is obviously part of a new Roman campaign against the English church and the churches in communion with her. It is a mere duty to speak plainly of the most untrustworthy presentation of a great period of history which has ever come under the writer's notice. . . ." In replying to Mr. Rivington, Professor Bright undertakes not to trace and to explain the development of the power of the Bishop of Rome, but only to show from the sources the baselessness of his opponent's claims. This he does in a very complete and thorough-going way, devoting nearly 200 pages to the question, "Were the bishops of Rome the acknowledged 'Popes' of the primitive or ancient church?" the term "Pope" being employed throughout the discussion "in the sense of the Vatican council and in no other." The task as thus defined is a very easy one, and has been so often and so adequately performed that no particular scientific interest attaches to this latest discussion; but any one unfamiliar with the facts may be referred to Professor Bright's essay as a convenient and reliable summary of the extant evidence upon the subject. Had the author in republishing his articles supple-

mented them by a study of the ideals of the early Roman bishops, and of the positive influence exerted by them upon the church at large, his essay would have had greater historic interest.

Of the other papers in the volume it is not necessary to speak here. The most interesting and instructive is the one upon The Celtic Churches in the British Isles, a subject dear to Professor Bright's heart, and one upon which his special studies qualify him to speak with peculiar authority.

A. C. MCGIFFERT.

A History of the Warfare of Science with Theology in Christendom.

By ANDREW DICKSON WHITE, LL.D., L.H.D., late President and Professor of History at Cornell University. (New York : D. Appleton and Co. 1896. Two vols., pp. xxiii, 415 ; xiii, 474.)

THE writer of this notice, being no student of history except that of science, including philosophy, ought to apologize for undertaking to review this book. The truth is, when he promised to do so, he supposed it would be chiefly a history of science. It turns out to be nothing of the sort ; but a history of how theologians have met those discoveries of science which have been in conflict with their teachings. All this seems to be told with fulness and accuracy, evidently after mature research.

The book lies far away from the studies of the peaceful student of science. It is a controversial work. Nor does it dispute theoretical positions merely. It is one of the fruits of a hand-to-hand struggle over the studies at the Cornell University. The author tells us in his preface how it came to be written. At the establishment of that institution he had been careful to insert stringent provisions in its charter calculated to prevent its ever falling under the control of any "single religious sect." "Opposition began at once," and "as the struggle deepened, hostile resolutions were introduced into various ecclesiastical bodies." He first "fully tried" "sweet reasonableness" ; but finding that of no avail, he entered upon the series of writings, of which the present volumes are the recension and completion.

Matter written in the course of a bitter struggle cannot possibly be philosophically judicial. Coming from the losing side, it must be unphilosophically abusive ; coming from the winning side, the wiser it is, the more certain it will be to carry conciliation further than philosophical truth requires. Moderation and diplomacy have marked President White's course throughout. As a work of controversy, his review of the long series of events is simply pulverizing ; and that is its essential character.

Upon the evolution of scientific thought and observation no light is shed. Each chapter narrates how some dogma of the Church has been fought over more and more savagely, how next the theologians have proposed modes of reconciliation, and how finally they have endeavored with great ingenuity to explain away their former dicta. Owing to this mode of